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catholic and catholicism. The term catholicism is a fitting third in the series of which the first and second are egoism and altruism. Etymologically it denotes the concept exactly: a consideration of the claims of *all* concerned, and in due proportion. It has not been appropriated for any other use which could conflict with the proposed denotation; indeed, so far as the writer knows, the word is not found in the dictionaries. It is also reasonably short, and in accord with the analogy of the language. EDWARD O. SISSON.

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ANALOGY AND SCIENTIFIC METHOD IN PHILOSOPHY

ANALOGY is important in philosophy: first as forerunning analysis (certainly not as substitute for analysis). Second, as ballasting judgment, and lending proportion to an argument. Third, as offering common ground of approach into regions where the attack of "pure thought" is bound to vary with the thinker, both in point of beginning and in method. If philosophy is to have the weight of science in our present life, it is more necessary to gain a body of agreement than to adopt the form and clothing of exactitude. And if it be true, as I believe, that without the free use of analogy we shall scarcely come to understand one another's meaning, much less to reach agreement on any given problem, it may be that the first step toward giving philosophy in fact the character of a science is to forego the use of scientific forms as an exclusive or even primary mode of presenting our thoughts to the world and to each other. We may or may not abandon the scientific ideal; but we must recognize the peculiar and supreme difficulty of philosophy—the absence of that aid which physical nature gives all other sciences in the work of outlining their concepts. Analogy, with all its obvious dangers, less dangerous because obvious, is the only substitute for this invaluable fixative. WILLIAM ERNEST HOCKING.

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REVIEWS AND ABSTRACTS OF LITERATURE

The Classical Moralists. BENJAMIN RAND. Boston: Houghton, Mifflin Co. 1909. Pp. xix + 797. \$3.

The nature and purpose of Dr. Rand's new compilation can best be stated in the words of his preface. "The book is virtually a history of ethics, based not upon the ordinary description of systems, but upon selections from the original sources and upon translations of the authors themselves. It is sought, so far as is practicable, to present by means of